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NOTES AND QUERIES.

TUSCAN WITCH SONGS. — At the annual meeting of the American Folk-Lore Society, November 29, 1890, a paper was presented by Mr. C. G. Leland, in which the writer called attention to his discovery of a series of witch songs in Tuscany. Mr. Leland stated that an article of magic, a cord full of knots in which feathers had been tied, having been discovered in England, and pictured in the "Folk-Lore Journal," he had obtained from a fortune-teller in Florence an account of the manner of use of such a "Witches' Ladder." From this same person, and from others, he had subsequently procured a series of magical cures, spells or incantations, stories and songs, relating to witchcraft. Many of these remedies he found to be identical with those recorded by Marcellus Burdigalensis in the fifth century; and further, that the modern remedies were accompanied with incantations wanting in the old Latin. Considering the spells and cures of Marcellus to be of Etruscan origin, Mr. Leland is of opinion that the relics he has obtained present something of the character of the earliest Italian time. In especial, Mr. Leland remarked on a collection of poems made by him, referring to sorcery, and sung to a very slow air in a minor key. Otherwise the compositions resemble prose, though now and then observing measure and rhyme. One of these pieces was given in translation by Mr. Leland, entitled *La Streggha Chitarra*, or "The Witch as Guitar." The theme of this poem is the story of a witch who was transformed into a guitar, which, in sounding, recorded her sorrows of love, this guitar being named *La Magdalena*. After a century, a wizard playing on the instrument retransforms the guitar to human shape. In doing this, he sings to the guitar a *tragedy*, which Mr. Leland regards as the best witch song which he has found, though not the most curious. These songs are confined to a small circle of singers and auditors.

SACRIFICIAL OFFERINGS AMONG NORTH CAROLINA NEGROES. — At the expiration of my term of service in the army I was for several years engaged in cotton-planting in North Carolina, where I had good opportunities for observing the peculiar characteristics of the then recently freed slaves.

I had as an overseer a colored man by the name of Robert Slade, known all through the section as "Uncle Robert." Before the war he had entire charge of one of the plantations of his master, and was a man of much more than the ordinary intelligence and ability of his class. He was a good manager, handled "the hands" well, and only regretted, he often confidentially informed me, that he could not use the whip on the lazy ones, as he used to do; "it would help the work along powerful."

He never would begin a new piece of work on Friday if he could by any means avoid it. I have more than once sent for him on Thursday evening and said to him, "Uncle Robert, I want you to put the men into such a field to-morrow morning," and after his expostulations had failed to convince me that it would be "very bad" to commence the work on Friday, I have